THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

No. 34. Vol. XLIV. Monday, August 21, 1882. Price One Penny.

BAPTISM FOR THE DEAD.

BY THE PROPHET JOSEPH SMITH.

President Joseph Smith, by request of some of the Twelve Apostles, gave instructions on the doctrine of Baptism for the Dead, which were listened to with intense interest by the large assembly. He presented baptism for the dead as the only way that men can appear as saviors on Mount Zion.

The proclamation of the first principles of the Gospel was a means of salvation to men individually; and it was the truth, not men, that saved them; but men, actively engaged in rites of salvation substitutionally, became instrumental in bringing multitudes of their kindred into the kingdom of God.

He explained the difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while his body was lying in the sepulchre), to the spirits in prison; to fulfill an important part of his mission, without which he could not have perfected his work or entered into his rest. After his resurrection he appeared as an angel to his disciples.

Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions. The angel that appeared to John on the Isle of Patmos was a translated or resurrected body. Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time.

The only way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching. It is no more incredible that God should *save* the dead, than that he should *raise* the dead. There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world nor the world to come. There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.

The glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature; one dies and is buried, having never heard the Gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one become a partaker of glory, and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, none! none!! none!!! Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption.

Many objections are urged against the Latter-day Saints for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. It was like putting new wine into old bottles, and putting old wine into new bottles. What! new revelations in the old churches! New revelations knock out the bottom of their bottomless pit. New wine into old bottles! The bottles burst and the wine runs out. What! Sadducees in the new church? Old wine in new leathern bottles will leak through the pores and escape; so the Sadducee saints mock at authority, kick out of the traces, and run to the mountains of perdition, leaving the long echo of their braying behind them.

He then contrasted the charity of the sects, in denouncing all who disagree with them in opinion, and in joining in persecuting the Saints, who believe that even such may be saved, in this world and in the world to come (murderers and apostates excepted.)

This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the Scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation. The dispensation of the fullness of times will bring to light the things that have been revealed in former dispensations; also other things that have not been before revealed. He shall send Elijah the Prophet, etc., and restore all things in Christ.

President Joseph Smith then announced, "There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the Church shall not hold another General Conference, until they can meet in said house. *For thus saith the Lord.*"

[TO BE CONTINUED.]

EXAGGERATION.

When King David remarked that all men were liars, according to his own testimony he was hasty; and when one takes into consideration the force of such a sweeping assertion unqualified, he is very apt to approve the gracious afterthought which induced the great Psalmist to append the modifying confession. It not unfrequently happens, however, that a hasty remark, like a carelessly aimed shot, goes straight to the centre of the target, and though the habit of speaking without forethought is certainly one to be deprecated, even in a king of Israel, still if we allow the hyperbole a little license we may find, perchance, that his scathing epigram was, after all, more severe than inaccurate. A tendency to "far fetch" and distort things from their true standard is one of the most common ills that human nature is heir to. That this is due to the weakness of the flesh, all will allow, and that the mortal often sways the mental, every

one knows who has ever been mortal. But, leaving the whys and wherefores for after consideration, it is certain that to "tell the truth, the whole truth, and nothing but the truth," is a thing much oftener said than done.

There are but few people who can, or at least who do, state a circumstance exactly as it occurred, or represent a matter in only its due and proper light. Every man has a way and disposition of his own, and loves to exercise his free agency, too often at the expense of truth, conscience, or even common sense. He will color a picture just as he wants it to look, and call it natural, in spite of all the critics in the universe. One person sees a thing in one way, another in a way entirely different, and each declares, too, that he sees it in the right way. Some over-estimate, others under-value, according to their various natures and surrounding circumstances. This penchant for magnifying or diminishing matters from their proper merit and proportion is exaggeration, for it is just as much an exaggeration to depreciate things from their true worth and meaning as it is to elevate them to an undue value and prominence. It might be accounted for, as it is by many, on principles which lead deeper into the mysteries of psychology; but it will better suit the average comprehension to attribute the common practice to something nearer the surface.

That the origin of what is commonly known as exaggeration is often selfishness, is apparent from the motives various though similar, which urge and sustain its practice. The child runs to its mother with a wild and pitiful tale of having been struck by a playmate "with all his might," but the mother fails, with the most careful examination, to find any evidence of such a terrible blow having been given, and it is still more difficult to ascertain the provocation given by her offspring, from his own lips; but if she goes to the other party she not only receives ten times as much as she expected, or the truth would ever warrant, from the mouth of her child's opponent, but also the affidavits of his mother, brothers, sisters and cousins, that it is the truth, the whole truth, and nothing but the truth, only not half so bad as the reality. The neat and thrifty housewife, in a spirit of innocent vanity, will boast of her washing on the line, "as white as the driven snow," but let the wind lift one of the purest of the linens from its place and fling it across the snowy bosom of the earth, and how quickly it turns to a dingy yellow. The irate father, whose desire to be obeyed outweighs all minor scruples of conscience, shouts up to the second story to his sleeping heir apparent: "Come now, rout out of that; it's school time.." The boy, however, though startled for a moment by the noise, is perfectly aware that it is scarcely sunrise, and immediately turns over for another nap.

Then there is the anxious mother who, preferring to rule by fear rather than love, screams to her truant infant in the street, that the "boogers" are after it, or the "bad men are coming," when all the child can see or hear to justify such terrible assertions, is an honest laborer trundling his barrow along the road, or hundreds of innocent birds twittering away in the tree tops. And thus it goes on; from childhood to maturity, from maturity to old age, mankind is a race of exaggerators, and has been from time immemorial. Is it any wonder that King David said all men were liars? Of course there are exceptions, but do not the exceptions prove the rule, and also that David was himself an exaggerator. We have neither time nor space to present exaggeration in all its phases, for their name is indeed legion, but those noted will serve to show that the habit is as common as its origin is pernicious.

The results then will be correspondingly hurtful. There is an immutable law which demands an effect for every cause, and causes, like fruit trees, bring forth after their own kind. A person who once deceives is rarely ever trusted again, and never with the readiness he was formerly. It is so with those who lie, or in softer terms, exaggerate and represent things unduly and improperly. We soon learn to make allowance for all their statements; they deceive us but

once, afterward they amuse and annoy, and like the boy who shouted "Wolf! Wolf!" when there was no wolf, can not be credited when they do speak the truth.

The child whose mother tries to frighten it into obedience by stories of "boogers" and "bears" and "bad men," will soon learn to regard her word as of but little value, and not even the sacred relations of child and parent will be an effectual preventive; and when repeatedly threatened with a whipping that never comes (one of the most common forms of domestic falsehood) is liable to conceive a lasting contempt for both threat and threatener. The boy who is told it is school time at daybreak, will sooner or later rely on the town clock rather than his father's word, and people who say that yellow is white or black blue, are not the ones to inspire and retain our confidence. It has ever been and always will be, that whosoever sows the seed of falsehood will reap the harvest of distrust.

The object of this desultory series of remarks is not to inform the reader that the habit of lying is pernicious, it is to be hoped that the Bible and other good teachers have done that already, but merely to stir up some pure minds to the remembrance of the fact that there is nothing which deviates from truth but it is falsehood, and that the thoughtless or intentional habit of exaggerating is not to be omitted from the category. Mankind should be taught, from infancy, by example as well as precept, to speak the truth at all times. Adherence to this principle would make human nature more trusting and trustworthy, more united and upright. Confidence and peace would be more firmly assured, the Millennium would be just so much nearer at hand, and some time, in the progress of human events and divine purpose we might emerge from beneath the shadow of the hasty exaggeration, "All men are liars."

CENTRAL AMERICAN ANTIQUITIES.

For many months past the *North American Review* has been running a series of highly interesting papers by M. Desire Charnay, descriptive of his discoveries in Central America. Two years ago Mr. George Lorillard, of New York, a member of the family of wealthy tobacconists, fitted out an expedition for the exploration of Central America, with a view to learning more of the archæology of a region so full of interest to the American antiquarian and those who find pleasure in studying the races of the earth. Mr. Charnay, the French traveler and archæologist, was placed at the head of the expedition, which has just completed its explorations, though a full account of the journey and what was found has not yet appeared in print. Perhaps the most important of the discoveries was the ancient city in the interior, known by the Indians as the city of the dead or phantom city, because no tradition among the tribes related when or by whom it was inhabited. The existence of the city had long been known, and Stephens, the famous traveler, made a long and fruitless search for it; but it was left for Mr. Lorillard's generosity and Mr. Charnay's enterprise, to find the famed town. Charnay started from Frontera, a Mexican village on the shore of the Caribbean Sea, and with extreme difficulty made his way to the interior along the Usumacinta, a stream which flows into the Tobasco river. His progress was necessarily slow, owing to the lack of means for transportation. He says. "One might almost traverse Africa in less time than it takes to travel 150 leagues in this miserable country." However, the wearisome journey was relieved somewhat by the frequent discovery of curiosities and things of archæological value. At a village on the stream along which he traveled he found one of those rare instruments, an Indian piano, called the marimbu, which, by the way, is the same name given to it in Central Africa. The instrument is

constructed of bass or sonorous wood, has four octaves, and above each bar is a hollow wooden cone which increases its sonorousness. Two persons are required to play it, striking the notes with sticks tipped with gutta-percha. The performers are remarkably precise in passing from note to note, and the native airs which they play are strikingly original and pleasing. During the journey down, forests of cedar and mahogany were passed through, the trees towering to immense heights. After reaching the ruined city, M. Charnay was by no means satisfied it was the phantom city told about by the Indians. Still, it is certainly one of the most important of the famed Central American cities, and little inferior to Palenque, whose ruins are not far distant in the Mexican state of Chiapas. Charnay christened it Lorillard City, and proceeded to make thorough examinations. It consists of a multitude of buildings, some being palaces, others temples, and many evidently designed for dwellings. They are not the cliff houses of Mexico, nor the communal dwellings of the Pueblos and Moquis, but are erected on natural elevations and entered by means of steps and boulders. Charnay declares them the work of the Toltecs, of whose presence in Mexico twelve or fourteen hundred years ago there is little better record than legend. The Toltecs left many noble ruins in Mexico, clearly showing a high degree of art, skill and civilization. The similarity in the hieroglyphics and facial types in Lorillard City to those of other ruins, causes Charnay to say the phantom city was built by the Toltecs. The hieroglyphics were remarkably well formed, and some of the bass-reliefs are very fine. Many casts of the latter were taken, and these are to be put on exhibition in Washington and Paris, where the explorer says they will excite great astonishment.

The buildings are nearly all remarkable for their irregularity of construction. The palaces have massive walls rising above the roofs, in which are oblong openings like windows. There is a great temple standing on a pyramid 125 feet in height. It has a grand frieze, decorated with large human figures, arabesques and hieroglyphs, and the jambs and lintels are beautifully decorated with bass-reliefs. It is a curious circumstance that among the latter are two human figures each holding a Latin cross with flowered arms. The fortress in the rear of the temple is a pyramid 200 feet high.

As a matter of course M. Charnay is enthusiastic over his discoveries, which are certainly among the most interesting and valuable that have been made. It is to be regretted that he should have turned back so soon. However, others will be sure to take up the work where he left it, for he has shown that Central America is a rich field for the antiquarian and explorer, and that it will yet contribute bountifully to the archæologist.—*Salt Lake Herald.*

RIGHT AND WRONG AMBITION.

BY B. F. CUMMINGS, JR.

Ambition is an essential trait in the character of every noble man or woman. Without it they could never with truth, be called either noble or righteous. The man without ambition will neither deserve nor acquire success in life, nor the esteem and confidence of his fellow men.

It is the instinct that impels us upward and onward. It is to man what pinions are to the eagle, bearing him aloft to higher and higher planes of advancement, to greater heights of intelligence, glory and power, and over obstacles of mountain-like proportions.

Without pinions, the eagle, so far from being the king of birds, would grovel on the earth, unable to lift itself above the level even of a toad or worm; but with them his lofty soarings outrival all competition

among the feathered tribes, and win for him even the admiration of man.

So a man, destitute of ambition, will grovel in the lowest state of existence of which he is capable, scarce raised above the brute; but, once infused with a sufficient degree of laudable ambition he will ascend from one plane and degree to another, until he becomes the paragon of all the creations of God.

But, like every other of man's passions, the one under consideration is susceptible of perversion and abuse. It may become an engine of woe as well as a means of happiness. If controlled aright, it impels its possessor upward to exaltation; if perverted, downward to destruction.

As young men in Israel, we have a vast and glorious field before us. A stupendous work awaits our efforts, a great harvest our sickles, and bright crowns our victories. The brilliancy of the future now opening to our gaze, now dawning on those who must shortly bear off the kingdom of God triumphant through the earth, should infuse the soul of each of us with an intrepid, unconquerable, invincible ambition, our great care being to guard assiduously against any perversion or misuse of that sentiment or passion.

Born under a celestial law; inheriting the Holy Priesthood; reared in mountain vales and fastnesses, whose pure, free air, crystal streams and snow-fed torrents, together with their solemn and stupendous grandeur of scenery, we ought to be inspired with the loftiest sentiments of devotion, patriotism, and chivalry. Circumstances have done much to fit us for the future, and it is not only our privilege, but our duty to possess and cultivate an ambition that shall lead us onward to the very first rank among the scholars, statesmen, legislators, judges, governors, rulers and writers of our age. Indeed, when Zion shall take her place among the nations of the earth, there will be many and urgent calls for men competent to fill these positions, and this in a day that is not so far distant as many may imagine.

While it is right for us to desire the honors and emoluments to which we may righteously attain, or which our heavenly Father may see fit to bestow upon us, we should beware how we seek to obtain them unlawfully or in contravention to the spirit and tenor of the Gospel.

If the youth of Zion could realize things as they are, they would feel that wealth, social or political distinction, or other earthly aggrandizement is, in reality, not worth the seeking, in comparison with the rewards in store for those who "seek first the kingdom of God and its righteousness," for upon such "all other things" are to be bestowed.

There are, doubtless, many young men among our youth who have laudable desires to go upward and onward, and magnify their callings and opportunities, who earnestly desire some example to follow, some man as an ideal, after whom to model their own lives.

The biographical literature of the world affords many examples that are worthy of partial imitation, but scarcely a single one after whom it would be safe for a young Elder in Israel to pattern in all things. We may with advantage imitate Sir Humphrey Davy's zeal in the pursuit of scientific knowledge, George Stephenson's mechanical industry and genius, John Howard's philanthropy, George Peabody's munificent generosity, and brightest in the galaxy of the world's great men, the character of Washington, for truthfulness, patriotism and devotion to his country's good.

But these, and others equally famed for their qualities or achievements, died without the Gospel, and hence they never aspired to the things of the kingdom of God, and for this reason their lives are not perfect models for the youth of Zion.

Modern times have, however, produced one man, whose career, character and achievements, any and every young man in Zion might well imitate and emulate in almost every particular.

In him were combined the different virtues that made other men great. He possessed an unquenchable thirst for knowledge, that resistlessly impelled him in the search for truth, to whatever department of the universe it belonged, or through whatever channel it might come. The lustre

of his character was never outshone, and the magnitude of his achievements for the benefit of fallen man were never surpassed by mortal, save in the life and works of one only, the Son of God himself. His name is Joseph Smith, the great modern prophet, through whose instrumentality the kingdom of God was again established among men, and his life was an exemplification of a right ambition. In him the young men of Israel may find an ideal after which they may with perfect safety model their lives.

His highest aspiration was to do the will of God, and who can conceive a higher? He, like the Savior, lived among men that he might save them from their sins by teaching to them the principles of salvation, and he struggled to win a crown, infinitely more glorious than the one proffered to Cæsar, a dominion eternal in the heavens. He delighted in deeds of personal courage and prowess, was in his glory when riding at the head of his devoted brigade, the Nauvoo Legion, loved music, art and refinement, and his whole character and moral organization was comprised of traits and principles pure, noble and exalted, and worthy of our devoted emulation.

Side by side with this picture of right, noble, pure and god-like ambition, so well exemplified in Joseph Smith, is one of such a darkly opposite nature, as to be an awful example of perverted and misdirected ambition. What a contrast is shown in his former brother, co laborer, companion and counselor, Sidney Rigdon! The latter lost sight of everything worthy of his ambition, which he permitted to become so far perverted and corrupted that he was even willing to consort and affiliate with the worst of men for the sake of a little worldly fame and advancement. Endowed by nature with great intelligence and eloquence, and called of God to the Apostleship, and to be one of the first presidency of the Church, a wrong ambition caused his fall from the lofty place to which God had called him, down to the darkness and torments of hell. Right and wrong ambition, with their respective fruits and consequences, could not be better illustrated than in the lives of these two men. The character of the one adds emphasis to that of the other. Unlike as night and day, they stand side by side, the one an incentive to purity, faithfulness, truth, and every virtue, the other a warning against a perverted ambition, and an unholy lust for power and self-aggrandizement.

A right ambition will prompt our young men to seek power by means of faith and the holy priesthood, and that not over their brethren, but over the unseen foes and principalities that are their most dangerous enemies. It will prompt them to victories over themselves, and the evil that is in their natures, and will urge them on in pursuit of everything that is holy, just and true. A wrong ambition will impel them in an opposite direction, to pursue that which, if attained, could not bring true happiness or lasting joy, but, on the contrary, is almost certain to produce disappointment here, and endless misery and woe hereafter.—*Contributor.*

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.

Delicacy of Perception.—How few are able to console a friend in the anguish of bereavement! Even the most kind-hearted persons fail in this task, because it is almost impossible for them to enter into the condition of the sufferer or to reproduce in their imagination feelings which they have never experienced, or, having experienced, have forgotten. So in cases of excessive joy few real sympathisers can be found, though many kindly-disposed persons may offer sincere congratulations. Fortunately, however, these extremes of feeling in either direction are rare, and the ordinary experiences of mankind are such as are at least possible for most of us to realize. The degree to which we do this however, depends largely upon the delicacy of our perceptions and the manner in which we cultivate them.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 21, 1882.

IS THE WORLD GETTING WORSE?

[CONCLUDED FROM PAGE 521.]

In order to understand how a crisis may be imminent, notwithstanding the power, wealth, intelligence and civilization of this unexampled age, it is but needful to remember that intelligence is not virtue, polite manners not pure morals, riches and refinement not synonymous with truth and integrity, nor political eminence and temporal prosperity infallible indications of character and stability, or effectual safe-guards against the ravages of corruption and crime. Sound moral principle, in its broadest acceptation, is the only sure evidence of strength, the only firm foundation of greatness and perpetuity. Where this is lacking no man's character is strong, no nation's life can be lasting. Wealth and learning, though powerful factors for good when properly employed, if perverted are equally as potential for evil, and civilization is a lofty height, a splendid precipice, glorious and advantageous if attained and held, but a fall from which, as a necessary consequence, must be all the more ruinous and terrible.

What has history said concerning eminence without honor, wealth without wisdom, power and possessions without principle? The answer is reiterated in the overthrow of the mightiest empires of ancient times. Babylon, Persia, Greece, Rome! The four successive universal powers of the past. What and where are they? Earth, which once trembled at their names, now barely retains them in memory. From the very summit of pride, power and human greatness, they descended like Lucifer to perdition. Was it for want of wealth, intelligence, education, civilization? No: they had all these and more, and still they fell. It was because they had lost their moral character. They had squandered that "immediate jewel of the soul," possessing which the poorest beggar is a prince, but without which the wealthiest prince is worse than a beggar. They had lost the stamina of virtue, the back-bone of moral principle, and like rotten wrecks in a tempestuous sea, thenceforth unable to withstand the fury of the elements, they were beaten to pieces by the winds and waves and buried in the ocean of semi-oblivion. As long as they remained upright and virtuous, battling for right and upholding honest principle, they flourished far and mightily; their honor unstained, their arms invincible, their wisdom proverbial and their power unquestioned and supreme. Like giant oaks of the forest, deep-rooted and sturdy-boughed, swinging wide their lusty limbs and rustling their bright foliage aloft, they laughed to scorn and bid defiance to the warring elements whose fiercest storms but added to them fresh vigor and longevity. But when their moral

sap was spent, and the fountain which supplied it was no more; when vice had dethroned virtue, and passion usurped the place of principle; when they no longer fought for freedom and self-preservation, but slaughtered and pillaged to appease a morbid appetite for crime and conquest; when from patriots they were transformed into plunderers and oppressors, no longer regarding the rights or redressing the wrongs of humanity, but ignoring and trampling upon the one, while they augmented and intensified the other; when the rank weeds of luxury, licentiousness, dissipation and debauchery had choked out the flowering plants of frugality, temperance, chastity, and the rest of their hardy primitive virtues: the day of their doom and disaster was at hand. Like trees struck by lightning, blighted by the fierce wrath of Omnipotence, they immediately commenced to wither and decay, till eventually a strong blast sweeping through their leafless tops, shattered the enfeebled trunks and tearing them up by the roots dashed them lifeless to the earth with a warning crash that echoed and re-echoed throughout the world.

They fell as men and nations have ever fallen. They sowed the seed and reaped the harvest of their own destruction. Like suicides, besotted in sin and drunken with iniquity, they held to their own lips the deadly draught, and madly reckless of results, quaffed the poisonous potion to the dregs. Let the nineteenth century beware. Let the present take timely warning from the past. History has not yet ceased to repeat itself, similar causes in all ages will have similar effects, and the same circumstances which can combine for the overthrow of individuals and nations, are capable of conspiring and operating for the downfall and destruction of a world.

That the current age is face to face with causes which, if unaverted, will precipitate a catastrophe, the present outlook amply testifies. The unpopularity of truth, the lack of faith and self-denial, as evidenced in the almost universal rejection of the Gospel; the decline of religious influence and rapid spread of skepticism and irreverence, as reluctantly but openly avowed by Christian ministers, and loudly vaunted by the impious devotees of atheism and infidelity; the terrible increase of crime and depravity, notwithstanding all laudable efforts at correction and reform; the alarming prevalence of lawlessness, the impatience of moral and political restraint, the all pervading symptoms of unrest and insecurity, the spirit of strife and contention, the wars and rumors of wars, together with the hundred and one other signs of the times, so strikingly corroborative of Scriptual prophecy and ominous of its literal fulfillment. All these speak plainly, too plainly to be misunderstood by any save those who, having eyes see not and having ears hear not, of the coming of that night whose shadows must envelop the world preparatory to the rising of the Millennial Sun of Righteousness. Who that has eyes, can survey the face of Europe, bristling like a battle-field with the implements of death and devastation, and in tones untinctured by irony talk of "peace on earth, good will to men!" Who can glance at disrupted Ireland, where murder, outrage and rebellion are running rampant; at Nihilistic Russia, whose imperial autocrat dares not wear his own crown, or sit in safety upon his tottering throne; at suspicious Germany, where every fifth person is an officer demanding a passport, and the houses of peaceable citizens are invaded at all hours of the night by police in search of socialistic conspirators;

who can glance at and recognize in this state of affairs stability of government, confidence in humanity or security of life and property? And if this is not enough, let the eye of observation traverse the Atlantic and rest upon America, once the land of liberty and equal rights. See religious bigotry, popular prejudice, narrow-souled partizanship, political trickery and turbulent mobocracy sitting in the seats once occupied by patriotism, probity, dignity, honor, justice and morality. See the legally qualified representative of 150,000 people, on account of his religious faith, ejected from Congress and falsely branded as immoral by men whose characters, reeking with drunkenness and depravity, would blush if it were possible at the bare suggestion of comparison with his own. See the sacred Constitution, the ægis of liberty, the palladium of equal rights, which guarantees religious freedom to mankind of every color, race and creed, and sternly prohibits all interference therewith, trampled and torn by traitors disguised as statesmen, and an entire community of honest, industrious citizens robbed of their rights, disfranchised, and doomed to political serfdom, for daring to exercise the common privileges of freemen, and worship Almighty God according to the dictates of conscientious conviction.

If such things are indicative of progress, then the definitions of progression and retrogression are identical. If these are samples of the world's civilization, the sooner it relapses back into barbarism the better. If such acts evince wisdom, justice, generosity or ordinary human sympathy, we have failed to discern the difference between the rudiments of right and wrong. And if such deeds can be done, and their perpetrators pass unpunished, then the eye of eternal justice is asleep, and the right hand of retribution has forgot its cunning. We cannot accept such things as evidences of improvement. To us their significance is diametrically the opposite. They tell as positively as tongue could tell, that the "perilous times" of prophecy are at our doors, that the world, instead of growing better, is waxing worse and worse, and the harvest of human iniquity rapidly ripening and preparing itself for the reaping scythe of destruction. It may not all be gathered at once. The fields that are ripest will first feel the sickle. But feel it they all will, in the due time of the Lord, for He has decreed a universal consumption of the wicked, and His mighty arm is already making bare to sweep the earth with the besom of His wrath and desolation. We would gladly, if we could consistently, take the opposite and more pleasing view. Would to God the world *was* getting better! Would to heaven all mankind would forsake evil and cleave unto righteousness! But we cannot, by desiring, change or controvert a fact, or for the sake of a futile sentiment "shut our eyes against a painful truth," and listen to the siren voice of sophistry "till she transforms us into beasts." Satan can appear as an angel of light, and such is the power of delusion that people sitting in darkness may even deem that darkness day. But they who "walk in the Light, as children of the Light," need not and cannot be so deceived. They know that prophecy must be fulfilled, and that not one jot or tittle can possibly fall unfulfilled. They know that unparalleled plagues and punishments have been pronounced upon this generation, and that the increasing abominations of the wicked must sooner or later justify the righteous judgments that are im-

pending. They know that the wine-press must be trodden, that the power of the world and the dominion of the devil must end. They know that truth will triumph over error, that wickedness will flee from the face of righteousness, that the kingdom of heaven will be literally established, and earth be crowned with the presence of its King and Creator. They know that these things are surer to come to pass in this generation, than tomorrow's sun is to rise upon the world, for the mouth of the Eternal God hath spoken it, and the irrevocable decree has gone forth never to be annulled.

RESOLUTIONS OF RESPECT.

At a meeting of the Priesthood of the North London Branch of the London Conference, of the Church of Jesus Christ of Latter-day Saints, held at 42, Penton Street, Pentonville, London, England, on Sunday morning, July 30, 1882, the following resolutions were adopted:—

Whereas, we have been notified through the MILLENNIAL STAR of the decease of Elder George C. Ferguson, who was for a long time President of this, the North London Branch, and other Branches of the Church in London; also clerk of the London Conference for many years. And while so laboring, many of us had reason to bless his memory for his kind and fatherly counsels and advice. We therefore feel that we have indeed lost a friend and a brother; but we also realize that our loss is his gain, for he lived and died as a man of God and a true Latter-day Saint.

Therefore be it *Resolved*, that we tender to the bereaved wife and family our heartfelt sympathy and grief in this their affliction.

And be it further *Resolved*, that a copy of these resolutions be furnished to the bereaved family; also to the *Deseret News* and the MILLENNIAL STAR for publication.

Signed in behalf of the Branch,

THOMAS CORNELL, President.

EPHRAIM ADAMS, } Counselors.
GEORGE ELLIS, }

INTERNAL EVIDENCES OF THE BOOK OF MORMON.

SHOWING THE ABSURDITY OF THE "SPAULDING STORY."

BY G. R.

It is our purpose in this article to demonstrate from the Book of Mormon itself, the absurdity of the "Spaulding Story" and the utter impossibility of the Prophet Joseph Smith ever having used Mr. Spaulding's reputed romance, "Manuscript Found," as the groundwork for that divine record.

At different times since the publication of the Book of Mormon various writers have undertaken to explain the plot and contents of the "Manuscript Found," and to show how remarkable is the resemblance between it and the Book of Mormon.

We are told by one reverend author that when the Book of Mormon was read to Solomon Spaulding's widow, brother, and six other persons, well acquainted with Mr. Spaulding's writings, they immediately recognized in the Book of Mormon the same historical matter and names as composed the romance, although this reading took place some years after they had read the latter work. The writer further states that they affirmed that with the exception of the religious matter, it is copied almost word for word from Spaulding's manuscript.

Another writer affirms that the romance of Spaulding was similar in all its leading features to the historical portions of the Book of Mormon. While a third writer maintains that the historical part of the Book of

Mormon was immediately recognized by all the older inhabitants of New Salem, Ohio, as the identical work of Mr. Spaulding, in which they had been so interested twenty years before.

Those who claim to have been acquainted with the writings of Mr. Spaulding, differ materially as to the incidents and plot of "The Manuscript Found." According to their widely different statements, his romance was based upon one of two theories. The first on the idea of the landing of a Roman colony on the Atlantic seaboard shortly before the Christian era. The second (now the most generally known and accepted) on the supposition that the present American Indians are the descendants of the ten tribes of Israel, who were led away captive out of their own land into Media, where historically the world loses sight of them, but where Mr. Spaulding's romance finds them and transports them to America. It is upon this idea of the transportation of this great and numerous people from the land of their captivity to the western world that this gentleman's novel is generally said to have been founded.

We will examine this statement first, and strive to discover how nearly this agrees with the historical narrative of the Book of Mormon, which we are told was immediately recognized as being identical and copied almost word for word from the pages of the "Manuscript Found."

In the first place, it is well to remark that the Book of Mormon makes but very few references to the ten tribes, and in those few, it directly, plainly and unequivocally states that the American Indians are not the descendants of the ten tribes, and further, that the ten tribes never were in America, or any part of it, during any portion of their existence as a nation.* On the other hand, the Book of Mormon as directly informs us from whom the aborigines, or natives, of this continent are descended. This being the case, how is it possible for the two works to be identical?

But admitting, for the sake of argument, that Joseph Smith might have changed the statement of the author of "The Manuscript Found" in this one particular, we will proceed to show that such a supposition is utterly impossible; for to have retained the unities of the work and the consistencies of the story (for the story of the Book of Mormon is consistent with itself), he must have altered not only the leading features but also the minor details of the whole historical narrative. He must have altered the place of departure, the circumstances of the journey, the rout taken by the emigrants, the time of the emigration and every other particular connected with such a great movement. We must recollect that the Book of Mormon gives the account of a small colony (perhaps of about thirty or forty souls) being led by the Lord from the city of Jerusalem through the wilderness south and east of that city, to the borders of the Red Sea, thence for some distance in the same direction near its coast, and then across the Arabian peninsula to the sea eastward. What insanity could have induced Mr. Spaulding to propose such a route for the ten tribes? for of all out-of-the-way methods of reaching the American continent from Media, this would be one of the most inaccessible, difficult, round-about and improbable, and would carry them along the two sides of an acute angle by the time they reached the shore where the ship was built. It would almost certainly have taken these

*——Our crucified Redeemer, in his teachings to the Nephites, thus refers to the ten tribes of the house of Israel:

"And behold this is the land of your inheritance, and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land" (iii. Nephi, xv. 13-15).

"That they" (the Jews) "may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of" (iii Nephi, xvi. 4).

"The other tribes hath the Father separated from them" (iii. Nephi, xv. 20).

"But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them" (iii. Nephi, xvii. 4).

tribes close to, if not through, a portion of their own ancient homes, where it is reasonable to suppose nearly all would have desired to tarry, when we consider how great was the love that ancient Israel held for that rich land given to them by divine power.

[TO BE CONTINUED.]

ANTI-"MORMON" WRITERS AND THEIR WRITINGS.

BY A GENTILE.

—o—

Every day that I pass among the "Mormons" confirms the impression more and more strongly that the American people, so generous in their impulses, so large-hearted in action, have been deplorably misled as to the true character of the "Mormon" problem. At first sight this may seem an impossible proposition. A whole people, it will be said, cannot have been misled. But I think the following may have some effect in showing that general misapprehension is quite within the possibilities.

Whence have the public derived their opinions about "Mormonism?" *From anti-"Mormons" only.* I have ransacked the literature of the subject, and yet I really could not tell any one where to go for an impartial book about "Mormonism" later, in date than Burton's "City of the Saints," published in 1862. Burton, it is well known, wrote as a man of wide travel and great education—catholic, therefore, on all matters religious, and generous in his views of ethical and social obliquities, sympathetic, consistent, and judicial. It is no wonder, therefore, that "Mormons" remember the distinguished traveler, in spite of his candor, with the utmost kindness. But put Burton on one side, and I think I can defy any one to name another book about the "Mormons" worthy of honest respect. From that truly *awful* book, "The History of the Saints," published by one Bennett (even an anti-"Mormon" has styled him "the greatest rascal that ever came to the West") in 1842, down to Stenhouse's in 1873, there is not, to my knowledge, a single Gentile work before the public that is not malignant in its distortion of facts and utterly unreliable as to its opinions. Stenhouse's book, as it is accepted as their Bible by the "Ghazis" of anti-"Mormonism," deserves a word of passing notice. It was commenced when Stenhouse was an enthusiastic "Mormon" and, if the Church had thought better of him and gratified his ambition, was to have been a defense of the "Mormons" and a true history of events. But his character in the Church became towards the end of his membership so damaged, chiefly from the reported violence of his conduct in his own house, that he saw all hopes of gaining a position of authority destroyed, and he, "apostatized." His book was then converted into an anti-"Mormon" volume, and very clumsy too in places is the work of alteration. Such is the book. As for the writer, it is only necessary to say that his own wife's book—another worthless volume for the real student of "Mormonism"—covers him with scorn; that he was tyrannical in his own family; that he apostatized from two religions and ended by having none: that his latter years were overclouded by drunkenness. Yet his book, or palimpsest as it might be called, is accepted as it stands by anti-"Mormons" as an impartial work, although the vindictive interpolations and addenda are in places the most transparent afterthoughts, though the character of the writer from disappointed ambition is notorious, and though his statements can be disproved with the greatest ease. Now, local opinion on a work on Utah is naturally accepted by the outside public as being of some value, and books of this kind—and even such trash as the Hand-Book of "Mormonism" or Mrs. Jennie Froiseth's thing about "Mormon" women (I forget its name) go out, therefore, with recommendations which those who do not know Salt Lake City or who are friendly critics are misled into supposing to be of some weight. But surely a "Mor

mon"-eater's review of an apostate "Mormon's" book cannot be seriously considered of any critical or any other value. Yet what else does the public ever see?

The "Mormons" have made no adequate efforts either in books or the press to meet their antagonists. The public, therefore, hearing only one side of the case, and so much of it, are certainly not to be blamed for drawing their conclusions from the only facts before them. They cannot be expected to know that three or four individuals, all of them by their own confession "Mormon-eaters," have from the first been the purveyors of nearly all the distorted facts they receive. Seeing the same thing said in many different directions, they naturally conclude that a great number of persons are in agreement as to the facts. The ramifications of journalism which admit, for instance, of the same correspondent being a local contributor to two or more newspapers of widely different views in politics, and "persuasions" in religion are unknown to them. But it is high time they did know it, that they were told that the men who decry "Mormonism" from the Alpha to the Omega are notorious locally in Salt Lake City as irrational enemies of this prosperous sect; that the indignation so widely printed throughout America, has its source in the personal animosity of a few men who have either no religious views of their own or are bitterly sectarian, and that these men are actually personally ignorant of the country they live in, have never talked to a "Mormon" (except sometimes to make sneaking inquiries of "Mormon" children on the way to and from school) and have never visited "Mormonism" outside Salt Lake City. They will write of the "squalid poverty" of "Mormons," of their obscene brutality, of their unceasing treason towards the United States, of their blasphemous repudiation of the Bible, without one particle of information on the subject, except such as they gather from the books and writings of men whom they ought to know are utterly unworthy of credit. I am now stating *facts*, and I, who live *among* the "Mormons" and with them; who see them daily in their homes, rich and poor; who attend their worship, public and private; who constantly converse with them, men, women, and children; who visit their out-lying settlements, large and small, can assure the public of this country that every day increases my astonishment at the results attained by the co-operation of these poor emigrant men and women, and my admiration. I will go over further, deliberately, and say this: that I do not believe any one single "Gentile," let him be the meanest man or woman in all these Western States, can go to Logan, in Cache Valley, and, standing on the upper bench with that wonderful panorama of homesteads spread out below him, say that "Mormonism" is either "a fraud" or "a failure." Now, I have been there. I have seen its fifty miles of continuous farmland studded with beautiful villages, the homes, by right of purchase, of thousands and thousands of men who, within the last ten years, were paupers in Europe. I have talked with some of these "Mormon" farmers, my countrymen, (English) and have heard them *bless* the very men whom these office-seekers here *curse*, and have heard them in their homely phrases of gratitude connect the names of individual "Mormons" with the name of that God in whose cause the "Gentiles" of Utah assert they are working. But before I say more about Logan, let me finish what I was saying about the sources from which the public receive their usual information about the "Mormons." These are very few in number and all strongly prejudiced. The versions, therefore, of "Mormon" society, which pass current should be accepted with the utmost caution, for it stands to reason that those who know nothing can tell nothing, and the "Gentiles" of Utah know positively nothing of the "Mormons" of Utah. They never talk with them, and never see them in their homes. Their only "information" comes from apostates—and what that is worth the history of apostacy has told us long ago. It is doubly unfortunate, therefore, for the "Mor-

mons" that they should have left the field entirely to their adversaries so long, and for the general public that they should have been compelled, *faute de mieux*, to accept the fictions put before them as being facts "from the life."

Mormonism has a fatal spot. But if this could be erased there is so much that is admirable in the working and outcome of the system that it would be only a human weakness to condone the deplorable anachronism, already dying out, for the sake of the good work which this polygamous community is doing.—*Correspondence New York World.*

UTAH NEWS.

Utah's fruit crop, this season, is said to be very poor.

The physical health of Apostle Chas. C. Rich has improved.

Two parties of editors, from Nebraska and Illinois, have been visiting Salt Lake recently.

Patriarch Absolom P. Free, a veteran Saint, tried and true, died of old age on the 23rd of July.

Small-pox still lingers at Echo. Seven patients have died, and three case remained at last accounts.

Apostles Erastus Snow and John H. Smith started the 8th inst. on a preaching tour to Castle Valley.

Pioneer Day, July 24th, was observed as a holiday in Salt Lake, but no public demonstration was made.

Leslie A. Dunford, a young lad wounded with a toy pistol on the 4th of July, died from lock-jaw July 23rd.

A son of James Farmer, of Herriman, was accidentally drowned in the South Jordan Canal on the 27th of July.

A subscription is being taken to rebuild the Great Western Match Factory, a valuable home industry recently burned down.

Elder James H. Hart and Apostle John H. Smith preached in the Tabernacle, Salt Lake City, on Sunday afternoon July 23rd.

A freight train on the Utah and Northern Railway ran off the track near Dillon on the 22nd ult. Four cars were smashed but no one hurt.

A solitary drinking saloon (public house) has been opened in Paris, Bear Lake, and the inhabitants of that region are righteously indignant.

Frost has injured the crops in various parts of Utah. In Bear Lake Valley it is not expected that over half the usual yield will be harvested.

The date of departure for Europe of a company of missionaries who were expecting to leave Salt Lake City on the 15th of August, has been extended to the 22nd.

The funeral services of the late Bishop Reuben Miller, a man much respected and beloved, took place on the 24th ult. President John Taylor and many other prominent men in Israel were present.

A tramp stole some money and a brooch from a house in Salt Lake City and afterwards being seized with remorse, returned the property to the owner with a request for forgiveness, which was granted.

Bishop A. C. Pyper of the 12th Ward, Salt Lake City, who was afflicted with a facial complaint resembling cancer, expired July 28th. He was beloved and respected by all who knew him, and his loss will be felt by the whole community.